The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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For the Western Luminary.

OBITUARY.

Mrs. Sarah Price, of Fayette county, Ky departed this life Sabbath morning the 19th ultimo, after a severe illness of 17 days. She was the eldest daughter of Gen. Joseph M'Dowell, of North-Carolina, and was born Feb. 9th, 1784. She had been a professor of religion for upwards of 20 years, and a member of the Methodist Episcopal Church. About three years before her death she experienced a deeper work of grace upon her heart, from which time she was more eminently devoted to God, and told a particular friend whom she was urging to press on to higher attainments in religion, that she was in the constant habit of private prayer five times a day,—that she had never lost sight of the presence of God, and that in the last year of her life she had read the greater part of the New Testament on her knees. During the whole of her illness she evinced the utmost composure and resignation to the will of God. On Wednesday before her death, on waking from sleep, she repeated those lines;

"I'm marching thro' Immanuel's land,
To fairer worlds on high;"

and requesting that the family should be called together, she exhorted them to seek religion, and be prepared to meet her in heaven. Never was there greater composure than that with which she took her leave of them all; not the least startled or alarmed, but with the most unshaken confidence that she was going to the bosom of her God. This heavenly calm continued until her death; and on Sabbath morning, when we perceived that she was dying, and enquired the state of her mind, she told us that she died at peace with God. She was entirely in her senses till the very last, and a short time before her departure, she requested her son to pray with her her, and then joined in singing a part of the hymn,

"Jesus my all to heaven is gone;"

and a little before sun-rise she breathed her last in the arms of her Saviour, and no doubt was conducted by angels to the kingdom of God.

On Monday morning a very appropriate sermon was delivered by the Rev. Dr. Rhoton, from Rev. 14, 13. "And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors and their works do follow them;" and her body was committed to the grave, there to rest till the resurrection of the just.

"So Jesus slept; God's dying Son
Pass'd through the grave and blest the bed:
Rest here, sweet saint, till from his throne,
The morning break and pierce the shade."

"Nor pain, nor grief, nor anxious fear,
Invade thy bounds. No mortal woes
Can reach the peaceful slumb'rer here,
For angels watch her soft repose."

In the conjugal relation, the pre-eminent excellencies of Mrs. Price, are better known to her friends than they can be possibly expressed. As a mother she was affectionate and tender, almost to a fault; as a relative she was dearly beloved, and long will she live in the memory of her neighbors and friends, as a christian she shone as "a bright and burning light," and many have felt the salutary effects of her holy example and pious conversation.—She was modest and reserved, but "Holiness to the Lord" seemed to be breathed from her very soul, and to run through all her actions. Few christians have attained so high in holiness, and have so eminently "walked with God." Whilst she lived she enjoyed the consolations of religion, & when she passed through the dark valley and shadow of death," her Saviour was present to comfort her soul. O! let me die the death of the righteous, and let my last end be like his! M.

MARSHAL VON BULOW.

Marshal Von Bulow, the Prussian General who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now converted to Christ, has given up his military profession, and is prosecuting his missionary labours for souls through Europe, and this under the patronage of the Continental Society in London, for the propogation of the Gospel in Europe. The Marshal appeared in London, at the annual meeting of the Society, and gave them the different badges of war-like glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. He is not only diligent in his work but his usefulness is very great."—*Baptist Magazine.*

Marshal Von Bulow was converted to Christ near the close of 1818, after several months of extreme anxiety and restlessness. When the light of salvation shone upon him, he felt that his whole course of life must be changed. "I could now no longer live to myself," he says' "or be the servant of sin; no more could I have worldly honor & glory for the objects of my pursuit; nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince,—a soldier of life, and death.—I therefore left the military service, and determined to devote myself to the work of the Lord." Accordingly in the spring of 1819, he visited the coast of Norway, distributing Bibles and imparting religious instruction wherever he went. He was greatly affected with the moral wretchedness of the people, but could do nothing more for them till the spring of 1826, when he procured a boat 25 feet long, and with the aid of two sailors, visited the whole coast from Christiana to Dronheim. He preached the Gospel at 60 different places, to congregations of from 20 to 500 hearers, and distributed some hundred copies of Scriptures, together with 6000 or 7000 Tracts. He was ordained in London on the 16th of Feb. last, and, as stated above, is now a *Missionary*, under the direction of the Continental Society.

To the eyes of mere worldly men, there is nothing great or honorable in being a Missionary of the Cross; and they may well wonder what it is, that has thus influenced this heroic chieftain to lay down all his honors at the Saviour's feet, and become a despised preacher of righteousness. Ah, there are motives, as well as consolations and hopes, which the world knows not of; which the stranger intermeddleth not with. But the day is coming, when to be a Missionary or Minister of Jesus, however obscure, however despised, *if only faithful*, shall be seen by the Universe to be a greater honor than crowns and kingdoms; and when legalized murder, with all its "pomp and circumstance," shall stand forth in its real odiousness, to the confusion and dismay of those who delight in it. "Then shall the righteous shine as the sun, in the kingdom of their Father."—*N. Y. Observer.*

Baptist Missionary Society.—The anniversary of the London Baptist Missionary Society was held on the 21st of June, at the Wesleyan Chapel. It appeared from the Report that the receipts of the year had amounted to 13,921*l.* 2*s* 3*d.* and the expenditures to 12,742*l.* 3*s* The receipts of the year preceding, were 10,550*l.* 9*s* 10*d.* showing an increase of 2,211*l.* 12*s* 2*d.*, at a time when, by reason of the extraordinary embarrassements of trade and commerce, the income of most other Societies in Great Britain has diminished. ib.

From the N. Y. Observer, Sept. 1.

Execution of Strang.—Friday, of last week, was the day fixed for the execution of this miserable man. The concourse of spectators was immense. The gallows was erected in a valley at the south west part of the town, from three sides of which the hills rise abruptly, forming a sort of amphitheatre. "During several of the past days," says the Albany Argus of Saturday, "Strang had appeared to be much softened. He was visited and prayed with yesterday morning by the Rev. Mr. Lacey, and during the forenoon, when not interrupted, was engaged in silent but constant prayer. He experienced no particular debility, and now ascended the steps of the scaffold with firmness. Addressing the multitude, he said, in an audible voice, that he perceived a great many people present, who had come, as he supposed, to witness his execution; and he hoped that it would lead them to reflect on the effects of sin and lust, and induce them to avoid those acts for which he was about to suffer a painful and ignominious death. He hoped that they might go away with hearts impressed with contrition as his was. Then, holding a pamphlet in his hand, he said: "This contains a full confession of the great transaction for which I am about to die, and every word that it contains, to the best of my knowledge and belief, is true; if there is a single word in it that is not true, it has been inserted by mistake and not by design." He added, that he had no more to say, and handed the pamphlet to the Rev. Mr. Lacey. The prayers prescribed by the Episcopal Church for such occasions, were then read, which he appeared to join in earnestly. The sheriff then took a final leave of him, and was evidently much affected. The Rev. Mr. Lacey addressed him briefly, and also parted with him; as did also Mr Becker, the gaoler. During the awful interval between ascending the scaffold and his death, he was composed; and not much agitated. At a quarter before two o'clock, he gave the signal, drew his cap over his face, the drop fell, and after struggling for a few minutes, the wretched man expired. Thus perished the murderer. It was the just forfeit of life for life; and so atrocious was the case, that there were few to regret his fate—none, that we know of, to deny the righteousnes of the law. Whilst we may question the utility of such spectacles, tending, as they do in general, to gratify a morbid curiosity, and to excite a sympathy for the criminal, rather than an abhorrence, and consequently a prevention, of crime; we trust none who were the witnesses of this scene will forget that this ignominious death was the consequence of an indulgence in vicious courses and criminal passions."

TRACTS,
For sale at the Luminary office.

EXTRACTS FROM

THE EPISTLE,

Of the Yearly Meeting of Friends held in London, by adjournments, from the 23d of the Fifth Month to the 31st of the same inclusive, 1827.

"Vital Christianity consisteth not in words but in power; and however important it is that we have a right apprehension of the doctrines of the Gospel, this availeth not, unless we are regenerated by the power of the Holy Ghost. We therefore tenderly entreat all to wait in humble faith for its quickening influence; and to seek to have their hearts contrited before the Lord. Then we believe that they will know for themselves of His great goodness; and as they continue from time to time, profiting by what they learn in the way of life and salvation, but not trusting to it, they will partake of that living bread which cometh down from heaven; they will drink of those living waters which nourish the soul unto eternal life. This course of Christian experience we earnestly desire for every one amongst us. It is an individual work; but it is indispensable for all. It may often be slow in its progress, but it is certain in its effects; and amongst the blessed consequences which it produces, we come to have an establishment in Christ, resulting not from any speculative system of belief, but from a heartfelt acquaintance with His power inwardly revealed to the soul. When assailed by false doctrines, or when in the support of our views of Christian practice, trials are our portion, knowing in whom we have believed, we can look, in humble, but firm reliance, upon Him. Resignation under the varied trials incident to human life, is often the happy attainment of the patient, Christian traveller: these may arise to him from outward afflictions, or from the privation of the society of faithful Christian friends: he may be cast down from not feeling those evidences of the love of God, or of the clear guidance of the spirit of Truth, which his soul would desire. But a frequent recurrence to past mercies, and to numberless blessings still bestowed upon us, should warm the heart with gratitude, and animate it with the belief, that all these things will be blessed, as means by which we may become of the pure in heart, who shall see God Wait, then, dear friends, upon Him: be of good courage, and he will strengthen your hearts.

Those who have felt the effects of a Saviour's love should be often considering whether they are making an open confession of Him before men, and cherishing the desire that others may become full partakers of the blessings of the Gospel. We speak not here of the preaching of the word; highly as we esteem this, when exercised in the power and life of the Holy Spirit, but of that faithful adherence to sound principle and consistent practice, of which in our intercourse with the world we ought to give proof. At the same time it is very important that we abide in true humility and in the fear of the Lord, and that we reverently and patiently wait to know the service assigned to us in the Church. All, if they are faithful to the manifestations of the light of Truth, may be employed in its service; and as they order their conversation aright, though it may be in the private walks of life, others seeing their good works may be led to glorify our Father who is in heaven.

We have in this meeting been led to the reflection, that one of the great benefits of religious society is, that it places us under the care one of another, and that we are called upon to watch over each other for good. When we see any of our brethren or sisters overtaken with a fault, or neglecting an important duty, we ought to cherish a solicitude for their improvement; and, in that love which would lead them to Christ, to offer such counsel or encouragement as we think best calculated to help them Much depends on the manner in which advice is offered, and on our embracing the right opportunity to convey it.—If it should not immediately have a salutary effect, we are not to be too much discouraged; we ought to take heed that we become not impatient or discomposed, but repeat our efforts in the spirit of love and forbearance. The result of this Christian concern for our friends, is often greater than is at the time apparent

In the exercise of this duty, it becomes those who have the earliest opportunity of knowing the faults of others, seriously to consider on all occasions whether they ought not to endeavour to reclaim them before they disclose the matter to another. At the same time we believe it has often happened, that the lengthened concealment of the errors of our friends from those who were best qualified to advise them, has been productive of serious injury, which might have been prevented by an early, yet prudent disclosure to those of greater experience.

And we recommend to such of our young friends as know and approve what is excellent, and may have been strengthened in some degree to practice it, not to shrink from modestly yet faithfully counselling their associates in early life, when they may be deviating from the path of duty. A tender caution may be received with peculiar advantage, when those to whom it is given know that their counsellors are still alike subject to the same temptations to which they are exposed; and when, as may sometimes happen, the relative as well as the social tie, may call for the extension of a hand of help

There is a humility and sweetness, combined with a noble firmness of character, arising from the expansive influence of Christian love, which ought to actuate all our endeavours for the good of others — Strive then, dear friends, that in your benevolent exertions to promote the temporal, the moral, or the religious welfare of your fellow men, your whole conduct may be marked by an unobtrusive, Christian temper; that when associated with your friends and neighbours on these occasions, it may be manifest that your great concern is to live under the influence of that Wisdom which is from above; which is pure, peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy, and full of good fruits. The pure exercise of christian kindness brings with it its own reward; but to be pure it must have its origin in the love of God, which produces love to man; and the satisfaction is never so great, the efforts are never so steady, as when we continually bear in mind, that we are to commit all our exertions to the blessing of Him whose providential eye is over all, and who is continually caring for the workmanship of his holy hand.

Our friends of Ireland, and of each of the Yearly meetings in America, have been brought to our remembrance with feelings of Christian love, by the reading of the Epistles which they have respectively addressed to us It has been very acceptable to find that our brethren on the other side of the Atlantic are in various places alive to the enormities of Slavery; and diligent in their endeavours to expose the inquity of the internal Slave trade, carried on in the southern and south-western States of the Union. The desolation and widely extended effects of this dreadful traffic, whether we turn our attention to Africa, to America, and the West India Islands, or to other parts of the globe, are indeed enormous and mournfully distressing. Much remains to be done before this foul disgrace is removed from the Christian name; but we are comforted in believing that not only in this country, but elsewhere, the cause of the oppressed is gaining ground; and as its advocates continue to labor with zeal and perseverance in the spirit of the Gospel, we entertain no doubt that they will have fresh cause to rejoice, and that, ultimately, Slavery, with the vices resulting from it will be unknown amongst the subjects of those Governments where the pure and just precepts of Christianity are professed."

THE RELIGIOUS STATE OF EUROPE.

"The most prominent characteristic of the age in which we live, is the return to serious thought. The public mind seems directed to grave subjects The interests of society and humanity occupy all thinking minds. The reign of frivolity which, fifty years ago, seemed to have usurped the whole province of thought.—that reign which took for its support an arrogant and profane philosophy, has passed away, or is daily on the wane. A happy reaction has restored the human mind to something more worthy of its immortal nature. Men have discovered that frivolity harmonized no more with their true interests than with their moral dignity. From serious to religious thought is only one step; and this step is too natural to allow us to suppose that mankind will long hesitate to take it."

"An excitement respecting religion is manifested so spontaneously throughout Europe, that it appears as if inspired by an unseen power. It now shakes the civilized world.—Society is so surrounded with it, so filled in every part, that it seems impossible to appear ignorant of it. And do not think, gentlemen, that I speak only of that external movement which is presented to our eyes by obvious facts, which is seen in the multitude of Christian societies, institutions, sects, and different associations, of which the interests of religion are the objects, and which have often been considered the cause of the religious revival which characterizes our age, whilst they are only one of its numerous consequences. A vague uneasiness has insinuated itself into all classes of society, and has disclosed a secret need which was felt of some operative religion; and this feeling of need has since shown itself more decidedly in a multitude of forms. Materialism and sensuality, by which men have endeavoured to wither & debase the soul, have ended in only making them feel more painful the vanity of all which they proposed to man to amuse his life and interest his heart. Great calamities have made them seek a refuge which they had in vain looked for on earth. Man has at length felt that he cannot be satisfied without God, and he is now seeking after Him. Moreover, when religious opinions have been exhibi-

ted, with what eagerness have they been seized upon; with what rapidity have they circulated; how universally have they been the subject of conversation; to what animated discussions have they given rise; how have they occupied all thinking minds; and, at length, how have they become a social interest! Philosophic independence itself is found, as it were, surrounded with this influence, and seems carried away by this general movement of minds. Far from using the liberty of reason, often rash, to shake religious belief, as did their predecessors, the most celebrated philosophers of our day, labour to purify it, strengthen it, and make it prevail. They proclaim it in their writings, and do not disdain laboriously to employ all their genius and all their learning for the purpose of insuring the triumph of religious principles. It is not uncommon to hear the most distinguished orators profess them openly, and support them with all the force and splendour of their eloquence at the national and political assemblies; and we see statesmen, and generals, and merchants,—the noble and the learned, unite heartily in the holy cause of religion, take their part in associations designed to spread the Gospel, giving to them the aid of their reputation, their wealth, and their counsel."

"At the beginning of the present century, irreligious influence, seconded by political circumstances, like a contaminated atmosphere, tainted more or less the whole world. In extricating themselves from this pernicious influence, the great mass of society rather desired a religion than really possessed one. Those, even who though they had escaped the ship-wreck of religious principles, taking refuge in the forms of worship, for the most part held only an empty and delusive shadow, instead of the reality. But they soon awakened and became sensible of their delusion; they were surprised to find that they had no definite religious belief; they were in a state of uncertainty and inquietude; they desired and called for something positive and fixed. In this state of general feeling, Bible Societies were formed and began to exert their influence. They held forth the Bible and said, (here is the Book for every Christian) read, and you will find that it allays all the anxieties which disturb you — Men read it; and it revealed to them the doctrine of life, of salvation, of immortality."

"Let us now anew place the Bible Society in contact with this universal disposition of the human mind, and let us observe the only method of persuasion which it adopts. It comes forward presenting the Holy Book, and says to all, *examine*. It submits the great controversy between Christianity and infidelity to be decided freely at the tribunal of public opinion. Its mission is inoffensive, all benevolent and pacific, without intrigue, without force, without splendour.—*Rev. Pastor Dioda ti.*

THE CHRISTIAN TEMPER.

The enemies of Religion are alert and watchful;—a single instance of unrestrained ill temper in a professor of Christianity, has been known to furnish arguments against the cause, that could only be silenced, by suffering severe censure to fall upon the individual who was guilty of it. A young infidel once said to a Christian friend, upon hearing a fellow Christian rebuke him harshly: "If I had spoken to you in this manner, I should have thought myself guilty of unjustifiable anger—what name will your *Christian* friend give to such conduct? I should have humbled myself to ask your pardon; what atonement will he make?" He will ask pardon of his God, said the other, and I will forgive him for the sake of that God, without his making any personal concession. This proves to me, said the infidel, that you are a Christi n, but I cannot think your friend is one, though he is older than you in his profession.—I rather suspect *this* to be the true state of the case, that you are mild tempered by nature and he is otherwise; so *grace*, as you call it, has little to do with either of you.

Thus it is, that the cause of the blessed Redeemer suffers in the hands of its friends; and the holy principle of Christianity is undervalued and distrusted by the world, because it is not brought into effectful operation, and clearly manifested in the conduct of professors The writer of this article was once asked by an infidel whether Christianity changed the temper as well as the heart.—The answer was, that as the heart was the fountain from whence the temper flowed, the stream must necessarily be purified at the same time with the source.

"Then it becomes muddy afterwards, I fear, said he, for a gentleman of my acquaintance who has been six years a professor of Christianity, was this day in the most furious passion that ever I witnessed, and though he did not swear, as he once did, he used injurious expressions of much more formidable import than any oath. If grace has not even commenced its work in six years, I fear a whole life will be too small a space for it to produce visible consequences." This sneering speech remained unanswered; but occasioned a deep, sensible mortification to the hearer. No believer has the smallest doubt of the sufficiency of grace to correct the most unamiable temper; but some, it is to be feared, are content with this truth in theory, and do not trouble themselves to put it in practice.—As Christianity is gaining ground in our highly favoured country, and as God in great mercy is, we trust, preparing the hearts of many to receive its truths; those who have been already called, should manifest their zeal and sincerity, by adorning the doctrine they profess in the eyes of others. Let them therefore carefully avoid bringing a reproach on the holy cause, and pray ardently and fervently that every wayward disposition of their hearts may be subdued by the power of divine grace, until the fruits of the Spirit become manifest in *love, joy, peace, long suffering, gentleness, goodness, faith meekness and temperance.*—[*Lit. & Evan. Magazine.*

SABBATH SCHOOLS.

If the question were put, "Which of the institutions is most beneficial to mankind, that has arisen out of the introduction of Christianity?" we should be almost ready to reply, "Sabbath Schools." Little did the philanthropic Raikes imagine, when he hit upon this fortuitous scheme, that there would, within half a century, be embraced within its provisions upwards of twelve hundred thousand youth, scattered over every part of Christendom. It may now truly be said that these institutions have an important bearing upon the destinies of a nation They are the panacea of latent vice as well as overt, and by implanting salutary and lasting impressions in the minds of children, qualify them to become the best of citizens. Instances might be cited where these schools have had an almost incredible effect upon the character of a population. One is sufficient In Ireland, where iniquity almost exults in its own tremendous infinity, it has been ascertained, that of all those youth who have attended the Sabbath School, not one has ever been known to be arraigned in a case of criminal prosecution. This fact then, should settle for ever the utility of these excellent institutions We may offer remarks hereafter upon this subject, for it is one in which we feel great interest. *Nan. Journal.*

SABBATH SCHOOL ANECDOTE.

[*Communicated to Zion's Herald by a witness of the fact.*]

In a small log house, in the deep wood (in Potsdam, N. Y.) lived a beastly drunkard, a laborious, broken-hearted wife, & ten ragged children, with little more covering than nature's garments. A few weeks ago, two female friends of Sabbath Schools, and of their Divine Master, as we hope, visited this abode of poverty and wretchedness. The children fled at their approach, evidently for the same reason that Adam fled from the presence of his Maker—because they were naked. The poor woman was not entirely ignorant of the great work which God had wrought in this place during the winter past, and she hoped she had some little interest in it, although seldom allowed the privilege of meeting with Christians. She gratefully accepted the change of Sabbath School clothes for her children Next Sabbath, seven of them appeared decently clad—on the second Sabbath they were all in their places in good season, with their books and lessons, and their hearts appeared to be there also. At the close of the school, the superintendent mentioned the Sabbath School Concert for Monday of the next week, and the collection for the benefit of Sabbath Schools, & said every scholar must, in the course of the week, devise some way to earn one cent, at least, to bring into the Lord's treasury These poor children, with their mother, were anxiously consulting during the week how they should obtain each his cent. The father was not disposed to help them; there was not a friend of Sabbath Schools near them; they almost despaired: but the cry of the young ravens is heard, and these children were not forsaken. One of the little boys found a horse shoe in the road: he ran two miles to a blacksmith shop and sold it, and supplied every brother and sister. On Monday evening, with light and joyful hearts, as was visible in every countenance, they deposited their little all in the box. Such a collection was never before witnessed in our Sabbath School Concert; a single school, cent by cent, to the amount of four dollars.

It seems as if the children of this land, and of this generation, were in a special manner the favorites of Heaven, and that when the concerns of this world shall rest on their shoulders, none shall need say to his neighbor, "Know the Lord," for all shall know Him

FORCE OF CUSTOM.

No custom, however absurd it may be, if it has subsisted long, or derives its force from the manners and prejudices of the age in which it prevails, was ever abolished by the bare promulgation of laws and statutes. The sentiments of the people must change, or some new power sufficient to counteract it must be introduced.

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
SEPTEMBER 19, 1827.

THE SYNOD OF KENTUCKY, will hold its annual meeting in Danville; commencing on the 2d Wednesday in October.

WEST-LEXINGTON PRESBYTERY, will hold its stated meeting, in the first Presbyterian Church in Lexington, on Wednesday next, at 11 o'clock.

ORDINATION.—Mr. *Simon N. Crane* was solemnly ordained to the Gospel ministry, by the West-Lexington Presbytery, convened at Hopewell, August 11th, 1827.

TO CORRESPONDENTS.—"*Africus*," has been received, and will be inserted week after next. In the mean time, we should be glad the writer would send us his succeeding numbers, if convenient.—We hope all persons who may forward Communications for our columns, will be careful to write in as fair and legible a hand as possible. It is also desirable, that we have the names of the writers, subject to editorial confidence.

TO AGENTS.—Persons who feel disposed to act as Agents, in procuring subscribers for the *Western Luminary*, can easily copy the Terms from the 1st page of the paper. It will be recollected that all subscribers, and post masters, are authorised to act as Agents; and that a *Five Dollar Note*, of any specie paying bank, will be received in advance payment for three subscribers for one year. The money may be forwarded by mail, when no safe private conveyance can be had.

CANTON, ILL.

Extract of a letter from the Postmaster at Canton, Illinois, to the Editor, dated September 1st. 1827.

Mr. Skillman,

Sir, I rejoice to inform you, that your paper has had a good effect in this place. You are hereby notified there are three more applicants for it. These will make ten religious weekly newspapers that come to this office. We have a Sabbath School in Canton, that in less than three months, have recited between 4 and 5000 verses of Scripture. We have a Bible and a Tract Society. We have received 10,000 pages of Tracts, which we have purchased of the American Tract Society. When we reflect, that four years ago there was not a family in Canton, nor nearer to it than twelve miles, we are led to thank God and take courage; yea, we feel as though the wilderness is a budding to blossom as the rose. I remain very respectfully,

NATHAN JONES.

COMMUNICATED.

FOUR DAYS' MEETING.

On the first Sabbath in October next we expect, if Providence permit, to administer the Sacrament of the Lord's Supper in Nicholasville, in Jessamine county. Preaching to commence on Friday, and continue four days; on which occesion the new Presbyterian meeting-house will be dedicated to the Lord. We invite and expect many of our brethren in the ministry, and as many members of the churches, and others, as may have an inclination, and find it convenient to come, and *to come in the spirit of the gospel, and we believe God will meet with us and bless us.* The citizens of the town and neighbourhood are hospitable, and will cheerfully accommodate those who may attend.

We would respectfully request the ministers of all the neighbouring churches, to announce this meeting as early as possible to their people.

SEVERAL MINISTERS.

Harrodsburg, Ky. Sept. 8th, 1827.

Mr. Skillman,

May I, through your pious columns, say, for the edification of their christian readers, that, at a Sacramental or Camp-meeting near Perryville, Mercer cty. embracing the first Sabbath in this month, the Lord, in His unbounded goodness, was pleased to pour out his Spirit in a copious measure unto the people; so much so, that the saints of several denominations were made to forget, as it were, that any such thing as sectarian distinction existed in the Zion of God; all meeting around their Master's Table, commemorating, with very great solemnity, and deep, heartfelt christian piety and joy, the never to be forgotten transaction of Calvary and the Cross; and such a mingling and union of feeling, affections and souls, is rarely to be witnessed.—And next, to animate the fervent christian soul, were no less than 50 or 60 at one time weeping over a hard and unrenewed heart, and some in such great distress as to cry aloud for mercy; and with these the christian fathers and mothers were mingling their prayers, and bedewing the heads of the supplicant children with anxious tears; and many rising from their knees to testify the wonders of Redeeming mercy;—there the old fathers wept and praised to hear their sons and daughters tell them about the precious Saviour's love.

During the meeting, there were 47 persons added to the Cumberland Presbyterian church; and it was ascertained that as many as 74 were made the happy subjects of converting grace, and some thought it was not at all improbable that 100 persons were converted on the occasion, and for so large a concourse of people assembled in the woods, there was great seriousness and good order throughout. This is the Lord's own work, I do believe, and will not all saints join in saying, to Him alone be all the glory? Yours, very respectfully, LABAN JONES.

For the Western Luminary.

OBITUARY NOTICE

OF THE REVD. SAMUEL K. NELSON.

In the life of the humblest individual of our race, there may always be found enough to interest the feelings, and fix the attention of the benevolent and curious observer; for however degraded he may be, his history is the history of a man—the exhibition of our common nature, influenced and modified as it is, by the circumstances in which he was placed—the trials through which he passed—the temptations he resisted—the afflictions he endured; and the ever-varying succession of hopes and fears—of cheerfulness and despondency,—of bodily distress and mental agitation, which mark man's melancholy course through all his earthly pilgrimage. And if that individual be a christian, his life is doubly interesting to a christian mind, he observes it as the process by which an immortal being is gradually preparing for that higher state of existence which he is soon to reach; and every step in the journey of life, is to him a movement in that path which passes on through eternity. Such is the interest which we feel in the history of some unknown individual, and such the considerations which attract the attention of the distant reader to the simple story of humble unobtrusive piety. But an interest of a different kind is felt in the events of that man's life who has been widely known, extensively useful, and dearly beloved throughout the churches. When such a man is removed by his Master from his station below, it is rationally expected and universally desired, that at least some slight account of his departure should be published, and some notice of his useful life and valuable character should be given to those numerous friends who knew him in life, and who still dwell with affectionate remembrance on those seasons of christian enjoyment which were spent in his society and enlivened by his presence. Sometime has already elapsed since the death of the Rev. Samuel K Nelson; the occasion has been affectionately improved by sermons delivered in several neighbouring congregations, in which his successful exertions for the cause of religion were affectionately depicted, and the loss sustained by the western church in his lamented death represented in the language of deepest sorrow. And the writer of this imperfect sketch had hoped to see from some abler hand that notice of his life and character and death, which is now with much diffidence attempted.

In the narrow limits necessarily prescribed for obituary notices, it would be impossible to dwell separately on the varied events of an active life; and yet if all the events of such a life were grouped together in one naked sketch, it would appear more like the illusions of a fancy piece than the sober reality of actual truth. About 24 years have rolled by, since an intelligent and promising youth of sixteen, a native of Tennessee, arrived in Kentucky. He had travelled from Tennessee for the purpose of placing himself under the tuition of a distinguished citizen of this state, and commencing with him the study of the law. A profession which held out then, as it does at present, the strongest inducements, and the highest hopes to the young and aspiring—the most conspicuous theatre for talented exertion, the highway at once to wealth and honour. His prospects were bright before him; his education was superior to that of even the best educated men in Kentucky at the time; he had already graduated at the age of sixteen—his talents much above the ordinary grade even of intelligent men—and marked by that quickness and remarkable accuteness which are peculiarly successful in the legal profession. His instructor and relation, Col. Allen, was decidedly at the head of the Kentucky bar, and would have afforded all the advantages which able instruction, extensive business, and powerful influence could have extended to his youthful pupil. His heart was not insensible to these advantages; and bright and glowing no doubt were those visions of future distinction and future usefulness which flitted across his young imagination. He who has ever indulged these feelings knows their witchery, and he who has ever thrown them from his bleeding heart, and sacrificed them to his duty, only knows how great the effort, how painful the separation, and he alone can appreciate rightly the self-denying heroism which gives up all to follow Christ. But amidst all these ardent hopes and brilliant anticipations, which captivate and mislead so many youth of superior intelligence, and with their sweet delusions make up the history of many an immortal being through that period of his existence,—he was suddenly arrested by the voice of the Almighty, recalling him from his wanderings, and bidding him seek *superior* bliss, and fix his thoughts on far different objects. He heard, and he obeyed; his resolution was soon taken, and when once taken never deserted; he determined to devote his life to the service of his Master, and to preach Jesus Christ and him crucified, then, as in former times, a stumbling block and cause of offence to the great, the wealthy, the learned, and the influential. "We are losing a fine Lawyer," said one of our most eminent advocates. "You are throwing away your talents." said his anxious friends; but his heart was "set like a flint" in the path of duty, and returning to Tennessee, he immediately commenced a course of theological reading. A few years had glided by, and that youth was seen returning to the land where his first impressions had been received. Kentucky was at that time almost a moral wilderness. Vice and immorality walked publicly and unrebuked amongst us. And Infidelity was openly avowed by many of our most intelligent citizens. The writings of Hume and Paine had been industriously circulated in our infant country; and as there were very few able defenders of the christian cause, public opinion was completely forestalled on the great question of morals and religion.

Unawed by these discouraging circumstances, yet a beardless youth, he advanced fearlessly to the contest, and planted his Master's standard in a spot where Infidelity was strongly posted; the very name of godliness was a byword and a jest, and but another for folly and fanaticism. It were useless to detail the numberless disagreeable circumstances which necessarily belong to such a station. In that desert spot

e laboured long among unnumbered discouragements, and his brow was often clouded and his heart often heaved the long deep sigh; it was the recollection of unheeded warnings and fruitless labours, and unkind and ungenerous censures and insinuations which marred his happiness and disquited his mind. At length his labours were abundantly blessed. Piety, talents and sterling worth, gradually won their quiet way; the men of the world admired his intelligence and respected all his opinions; his influence was felt in the Synod of Kentucky on all important questions. A College was erected in the bounds of his congregation, and principally by his instrumentality, which has already sent out its largest class, with one exception, for the ministry. Our Asylum for the Deaf and Dumb was largely indebted to his exertions; member after member was added to his church; an unexampled revival crowned his joy, and he had the happiness to see the state and temper of society around him moral, literary, and religious, revolutionized through his agency. But the voice of lamentation was heard throughout the church, and the insignia of mourning in the public institutions and private circles announced some distressing event. He had gone on an errand of benevolence—he was labouring far from his family and friends for a favourite institution; he had died in the midst of usefulness and universal esteem; his grave is in that distant state whose shores are washed by the Mexican waters, and holds in its bosom the mortal remains of Samuel K. Nelson.

When the intelligence of his death reached the ears of his congregation, a burst of universal grief was heard through every family; they wept over him as a father, as a friend; as one dearly, intimately, personally beloved; the man of business, the man of pleasure, the sceptic, joined in the common sorrow; the church and all its members, the students and trustees of Centre College, and the Kentucky Asylum, appeared in mourning by common consent. In the sermons which were occasioned by his death, the same feeling was displayed; his great exertions for these institutions were duly acknowledged, and in speaking of Centre College especially, it was freely stated that his death would be felt as much as the loss of three or four of the other members of the Synod. Centre College in its origin, was designed for a presbyterian institution; not for the inculcation of presbyterian doctrines, but for the purpose of securing it from that baleful influence which had gained the ascendency in a neighbouring institution, and from its walls had sent forth the ruinous principles of Socinian heresy throughout the more enlightened ranks of society.

A charter securing these important objects could not be obtained, and the Synod was obliged to defer the proposed union of its funds with those of the College.—The agency of Mr. Nelson in the first origin of the College is well known—but it is not so generally understood how great and successful were his exertions in securing that charter which protects it forever from legislative usurpation and infidel control.—There were other men indeed, in both houses of the legislature, who deserve the thanks of the Christian community for their disinterested support of that measure—men of fine talents and high political standing, who came forth boldly in their places, and by their words and actions gave the most mortifying of all contradictions to the poor calumnies—and mean insinuations which had been freely circulated against a much injured denomination of Christians. But they always wished and required the co-operation of Mr. Nelson in all their measures—and trusted largely to his prudence and wonderful knowledge of human nature in meeting the objections—lulling the apprehensions—soothing the asperity—and, when occasion required, exciting the personal and political fears of those who were arrayed against them.

The great characteristic of his mind was a deep and practical knowledge of human nature, and a quick perception of the characters of men; this knowledge was always employed in his master's cause, and whether he debated in an ecclesiastical assembly, or mingled in the social intercourse of political men; and pleaded in the private circle the cause of literature and religion—or offered his petition to the worldly man for a portion of his goods as a sacrifice to God—or preached in the pulpit, or conversed at the fire-side; he always acted so as to attain his object; and that object was always immediately or remotely connected with the greatest of all designs, the conversion of fallen men, and the complete subjection of this rebellious world to the government of God.

It was this great and distinguishing trait in his character, which induced the Trustees of the Deaf and Dumb Asylum to employ him in the arduous service to which he devoted the last days of his life; and the perplexing state of his temporal affairs, together with the great importance and benevolent nature of that service, induced him to accept the appointment. How difficult and trying was that service; how much opposition he met and vanquished; and how fortunate was the selection, is known only to those who know the history of that period of his life.

For some time previous to his first visit to Florida, his church had been gradually but slowly increasing by those small additions which are usual in our western country; there was a more steady attendance at church, a more regular and favourable attention to preaching, and a more religious cast of feeling among his hearers; and during his absence on his first visit to Florida, that great revival commenced, which has rejoiced so many hearts in the kingdom of God. On his return his heart was constantly overflowing with gratitude, and his mind and body continually engaged in the service of God. Such unwearied exertion has scarcely been witnessed since the days of the Apostles. From morning till night, and from night almost to morning, he was constantly engaged in comforting, in counselling, in exhorting the anxious souls that crowded his house; and not contented with exertions in his own congregation, he laboured extensively and successfully in the neighboring churches—often rode a distance of 10 or 12 miles, through bitter cold and piercing wind, preached to a crowded audience, mounted his horse immediately, and returned through a wintry night to visit his afflicted family at home. He preached with the greatest zeal till his voice would fail and he could not be heard by his attentive audience, and by these great exertions, it is believed produced that weakness of the lungs and contiguous parts, which eventuated in the rupture of some blood vessel and caused his death.

The manner of his death is already known; he died suddenly, as he often wished; he died calmly and serenely, like a christian; he died in the midst of the most benevolent exertions, like a faithful and diligent steward; he died triumphantly, like a firm believer in Christ; he died exhorting all around him, like a minister of the everlasting Gospel—but one thought pressed on his mind in the hour of his departure, which displayed the depth of an affectionate attachment, that still lingered on the borders of the grave, rose above the recollection of death itself, and will live, purified, enobled and exalted, when death itself shall have died, in that world where there shall be no more weeping and no more separation. To speak of his character as a christian, would be to tell in words what his actions have already more powerfully exhibited; to draw his character as a man, would be to open afresh those wounds which have already bled too freely. It is eulogy enough to say, that if all loved him who mourned his death, he was universally eloved; and those loved him most dearly who knew him best. And yet such eulogy as this even envy could not deny him. Farther reflection on such a character, and such a death, would be impertinent at present. His brethren in the Lord the surrounding churches, and his own church especially, will feel his loss; and to the latter it might be suggested as worthy of their serious reflection whether his lamented death may not be viewed as a punishment for our offences—whether in all their christian intercourse since his death they have acted as the orphan children of a common spiritual father; and whether, if the spirits of good men ever mingle in the concerns of earth, his eyes may not have seen what has made them weep such tears as angels shed at human folly.

[COMMUNICATED.]

DIED,

In Fayette county, on Sabbath the 9th inst. Mr. JOHN DILLARD DUVALL. Truly "his morning sun is set at noon," and a young and affectionate wife, with a numerous train of kindred and friends, lament, with a sorrow too deep for expression, his premature exit. He strictly pursued the social virtues: honour, honesty, truth and industry, were his universal maxims. He bore his fatal indisposition with Christian fortitude; firmly relying on the Disposer of all human events, through the Redeemer, for his future peace and happiness. Be comforted then, thou gentle partner of his joys and sorrows, while living.—Weep not, kind friends and dear relations—

For he still lives! in realms above,
Seraphic notes employ his tongue;
His Maker's praise, his Saviour's love
Th' exhaustless subject of his song.

M.

FROM GREECE.

THE GREEK SUPPLY SHIP CHANCELLOR.—This ship has just arrived in port, after safely landing her cargo in Greece. Mr. Miller remains behind for the present, to superintend its distribution. In his letter to the Greek Committee of this city, dated June 2, 1827, he says, "For the salvation of Greece I have as much, and even more, hope than when I left it last year. I then thought, that without foreign assistance, she could not hold out one year longer: that year, however, is passed, and Greece is nearly in the same state as she was at its commencement. Thousands of women and children are living on grass and snails; two thirds of the population of the country are in holes and caves of the earth, like wild beasts of the forests—many families in this vicinity are living in the open air, with only an olive tree to shelter them. Could I have the means of saving this country, God is my witness, how soon they should be supplied. But, alas! she appears to be set up as a beacon of suffering, for the mighty of the earth to look upon and wag their heads. My hope for her, however, is in that Being who can make the wrath of man to praise him, and the remainder of that wrath he can restrain."—*N. Y. Obs.*

THE DIFFICULTIES WITH THE INDIANS ADJUSTED.—The steam boat Henry Clay arrived at Buffalo on the 23d ult. from Green Bay. We learn from Dr. Jameison, (says the Buffalo Emporium,) a passenger in the boat, that a treaty was concluded, fixing the boundaries between the Muemonies, Winnebagoes, Chippewas and New York Indians—that a section of land on the Fox River, 24 by 12 miles, was purchased of the Indians—and that there was no apprehension of any further aggressions on the part of the Winnebagoes.

A NATURAL CURIOSITY.—The brig Sarah Louisa, from the Cape De Verds, has three live Ostriches on board. The largest, only eight months old, in natural posture, is nine feet high; the others are younger and smaller, but seem growing very rapidly. They swallow bones, broken stones, iron nails, &c. with avidity, and the gastric fluid of the stomach, possesses the peculiar property of dissolving them in a little time. The plumage at present is rather disordered, as they have plucked each other's feathers, on the passage. The bird has but two toes on the foot: the leg, large and white as a man's arm, is a great curiosity. Its eye is large and vacant, and what is remarkable, the ostrich appears entirely destitute of attachment to its own species, or those who have them in charge.—The natives oftentimes ride them: and though their wings are too small for flying, their speed, over the deserts of their own native country, is far greater than the fleetest Arabian horse.—*Boston Traveller.*

MARYLAND AND OHIO RAIL ROAD.—The venerable Charles Carroll, of Carrolton, the only surviving signer of the Declaration of American Independence, has given 70,000 dolls. towards the Maryland and Ohio Rail Road. May he live to behold the fruits of his munificence! *Scioto Gaz.*

From the Connecticut Observer.

GOD LOVETH A CHEERFUL GIVER.

That the great benevolent operations of the present day have a just claim for support on the christian church, seems to be generally allowed. It necessarily follows, therefore, that each individual lies under obligation to give his own patronage and assistance, to these grand objects.—Although these propositions, when presented in a form so abstract, gain a ready assent; yet when they are made the ground of direct, personal application for charitable donations, it seems very plain, that they are grossly misunderstood, or partially believed. Few christians seem to have just apprehensions of the extent of their obligations to consecrate their possessions to the service of God and the cause of benevolence. They are extremely cautious so to limit their charities that they shall never feel what is thus expended; their charitable fund is taken wholly from their superfluities, and they never cherish the remotest intention to retrench a single iota on their conveniences, or even to cut off a particle of their luxuries, that they may have more to expend in the promotion of the Saviour's cause.

Even the scanty pittance which they condescend to bestow after much importunity, is given with a reluctant heart. If they could get any thing as an equivalent, were it the veriest bauble that ever pleased the fancy of a child, they could be contented to part with their beloved money; but they cannot endure the thought of bestowing it without hope of return. All that is obtained from them for the noble institutions of benevolence, is extorted with as much difficulty, as though it were wrung from the convulsive grasp of poverty, or the sterner gripe of avarice. If it be not for this cold and selfish reluctance to minister to the various forms of physical and moral wretchedness that swarm on the face of the earth, why is it we so often hear from the mouths of professed christians, grumbling complaints at the numerous demands on their charity? why is it that instead of endeavouring to meet these calls with cheerful alacrity, they are searching about for excuses which shall enable them to shut their ears against all future petitions? why is it that the agent who presents to them the claims of the heathen, and asks them for a portion of their substance, is treated with cool contempt, or constrained politeness, or open ill humour? why is it that when they hear of the rise of any new schemes of charity, they groan over the demands that will be made on their purses for its support, instead of rejoicing in the good it will effect.

In short, there seems to run through a large portion of the christian community, a great mistake with respect to the duty of religious charity. They do not appear to consider themselves as in any measure the stewards of God; they think themselves to have as absolute a right over the possessions God has given them, as if they indeed were the original and omnipotent creators of what they prize so highly; and actually bestow that little portion which they design to give, as if it were indeed an act of sovereign grace in them to scatter a few of their crumbs among the ignorant and poor; as if it were a noble generosity to take a few pence from their hoards, to send the gospel to the perishing.

But is it indeed so? Is it true that God has bestowed upon us the bounties of his Providence, with his free permission to use them as we list, on our selfish comforts? Does he make no claims on a portion, and a large portion too, of our worldly substance? Or does he not require us to give,—to give cheerfully, and liberally, to alleviate the temporal and spiritual wants of mankind? When our Saviour left his last injunction to his disciples, "Go and preach the gospel to every creature;" did he make any provision like this, "if ye can do it without too much inconvenience;" or did he not expect that his command would be complied with, whatever sacrifices it might cost? The spirit of true religion is expansive and benevolent; delights in pouring comfort into the wounded heart—in extending its tide of mercy to every clime under heaven. He therefore who shuts up the stream of his bounty, or permits it to flow only with a penurious and reluctant hand, has not the temper of the gospel, and lives in the habitual disregard of the plainest dictates of religion.

But setting aside all these reasonings, there is something in the covenant vows which every christian takes upon himself when he unites with the visible church, which binds him to cheerfulness and generosity in the cause of benevolence; for he then distinctly recognized the principle that he was the creature of God, and solemnly promised to consecrate himself and all that he had to his service. But can that man be said to come up to the spirit and meaning of a vow so solemn and yet so reasonable, who looks upon his money as intended exclusively for his own private ease and enjoyment, or, who will not sacrifice an iota of convenience, or even of luxury, to send the news of salvation to the heathen, or to afford relief to the suffering? How can he after such a act of self-consecration, complain of the numerous calls on his charity, when each one of these demands only claims the fulfilment of a promise, previously and voluntarily made? How dare he, after such a vow, retain with miserly closeness in his own possession, that property which he has given away to God, when Providence makes the demand on his charity.

It seems very evident that the benevolent societies of the present day can never attain the highest degree of efficiency and usefulness, until new principles of action on this subject shall be adopted by large numbers of the christian community. The design of these societies is, the moral renovation of the world; but they can never send their influence to all the remote corners of the earth until they are assisted by all the mustered energies of the church. We do wish therefore, that every individual might feel, that this subject is one not to be disposed of with careless dislike, but as one which involves serious & weighty responsibilities; and if he has hitherto consulted only his own selfish inclinations, let him now consult the word of God, and the claims of benevolence. We cannot doubt that such a revolution will sooner or later take place, and happy will the writer be, if his efforts shall have contributed to hasten it, in the mind of a single christian brother.

THE SLAVE TRADE.

The Directors of the London African Institution, give a list of 218 vessels which, during the year 1824, were engaged in this infamous traffic. These, it is estimated, carried away *one hundred thousand* miserable human victims—How many others were carried off, by vessels which escaped the vigilance of British cruisers, no one can tell. At the commencement of the present year, a vessel arrived in England which had boarded 30 slave ships under different flags, during a single short cruise; and it was believed that 30,000 slaves were ready for embarcation at the different stations along the coast. The laws of civilized nations against the slave trade are little more, therefore, than a dead letter. Nothing can stop the enormous evil, but the establishment of christian colonies along the coast. The influence of the British colony at Sierra Leone has been already extensively felt. A short time since a tribe, from whose shores fifteen or twenty thousand captives had been annually embarked on board of slave ships, put themselves under the protection of the colony, and are now no longer troubled with the dealers in human flesh. The late Gen. Turner recently wrote from the colony, and stated, that he had but little doubt that the slave trade would be speedily abolished for a thousand miles around Sierra Leone. Our settlement at Liberia already guards 150 miles of the long haunted coast. Twenty such colonies as Sierra Leone and Liberia spreading along the western shore of Africa, at suitable distances, would put an end to the slave trade forever, and diffuse the light of Christianity over a large part of the African continent. What friend of humanity or of religion, will not, then, bid such a Society as the *American Colonization Society*, God speed, in its noble undertaking; be the degree of its influence in mitigating the evils of slavery in America, what it may.

AMERICAN COLONIZATION SOCIETY.

Information of the safe arrival of the *Doris*, which carried out a company of colored emigrants from Norfolk to Liberia, has been received at the office of the Society at Washington, and is thus announced in the National Intelligencer of the 22d Aug.

Office of the Colonization Society,
Washington, Aug. 21, 1827.

Intelligence of the most gratifying nature, has just reached this office from the colony of Liberia. Our friends throughout the country, who have been anxiously waiting for information concerning the emigrants by the Doris, will perose with heartfelt pleasure, the following extract from a letter from Capt. Matthews, bearing date Porto Praya, Cape De Verds, July 19th, 1827.

"As Mr. Ashmun may not have had an opportunity of communicating with the United States since my departure from Mesurado, I have the honour to inform yon for the information of the board of Managers, that we landed all our passengers in excellent health at Mesurado, 45 days after our departure from Hampton Roads. I have the satisfaction also to state that at the date of my departure from the Cape, the 21st June, all the emigrants by the Doris had gone through the fever, two young children only fallen victims to it, and most of them were located and working on the farms, on the Stockton. I have despatches on board the Doris, from Mr. Ashmun, for the Board, and the Hon. Secretary of the Navy, which I shall forward immediately on my arrival in Baltimore, for which place I shall sail in two or three days. It affords me much pleasure to bear testimony to the thriving and prosperous condition of the Colony. The emigrants by the Doris, with one or two exceptions, appear to be highly pleased with their prospects."

REVIVALS.

METHUEN, MASS.

We are much pleased to learn from a correct source, that the work of grace in this town still continues, and is of a morally deep and powerful character. In the Baptist Church of which the Rev. C. O Kimball is Pastor, two were baptized in May, four in June, fifteen in July, and six sixteen in the beginning of the present month; making 37 in all, 19 of whom are males, and 18 females. The number, who in judgment of charity have recently become pious, but who have not yet been baptized, is believed to be about 30 and there are as many inquirers, whose minds are more or less anxious. Revivals of this character are the best hope of our country; for they raise up and bring forward witnesses for the truth, who will advocate it by their intellectual energy, and adorn it in their lives by genuine practical godliness

Ch Watchman.

LITCHFIELD N. Y.

A revival of religion of a very interesting character has been in gradual progress for several months past, in Litchfield, Herkimer county, about ten miles S E. from Utica. Its first decided appearance was in February last. Since which time it has been gradually increasing in the bounds of the society, and in power. The number of hopeful converts is at present about 50. There have been several very remarkable cases. The work has been marked thus far with a wonderful spirit of prayer, and with great stillness and solemnity in the meetings. The greatest number hopefully converted in one week, has been about ten. The work appears to be of the same general character of the late revival in Oneida county. It continues to increase.

DESOLATIONS AND ENCOURAGEMENTS.

From a Missionary on the borders of Ohio, Virginia and Kentucky

This is truly a destitute region, and we ought to be thankful to Almighty God that he has put it into the hearts of Christians at so great a distance, to help us. I pray that this consideration may excite in our bosoms a deep concern for our own welfare, and the welfare of the thousands around and among us, who to all appearances are destitute of saving grace.

Your Missionary is near the centre of a tract of country an hundred miles in diameter, which is without an individual Presbyterian minister except himself. In this wide region there is no church of our order, except the infant one in this place and little Bethesda, (Pouge settlemen') Ky. Here and there are to be found small groups of Christians belonging to the Methodist Episcopal Church. There are also a few Baptists, but the great mass of population are irreligious.

Yesterday the Lord's Supper was administered here, (Burlington.)—the occasion was interesting. A deep attention pervaded the congregation, and we humbly trust some seed has been sown which will produce fruit to the glory of God. Five members have been added to this little church, on examination, since the last previous communion The congregation has gradually increased since your Missionary came here. True religion is gaining ground, slowly but perceptibly

The congregation in Bethesda is not as large as here; but the proportion of professors is much greater. We have reason to rejoice and thank God for the mercy drops which have fallen on that little church. In the course of two months past five persons have given evidence of hopeful conversion. There are also a few individuals now under serious impressions. *N. Y Obs.*

CAREY STATION.

A letter from Rev. ISAAC M'COY, the able and laborious Missionary at this station, to Brother Bently, of Otsego co. N Y. dated June 11, gives the unpleasant information that the need of pecuniary assistance there is great and pressing. "Those," says Mr. M'Coy, "who have labored hard to raise the bread on which we daily feed, are in want of their just earnings, and we are unable to pay them one collar!"—We hope this information will have the desired effect, to open the hearts of those who abound.

Chr. Watch.

NEWARK BIBLE SOCIETY, N. J.

Agreeably to prior notice, the members of the Newark Bible Society held an extra meeting in the first Presbyterian Church on Friday evening last Mr. Hornblower, the President in the chair Members of the Female Bible Society and others of the different churches were present, who attended by general invitation After singing a hymn, the meeting was opened with prayer, by the Rev. Mr Russell. The specific object for which the meeting had been convened, was then stated by the Rev. Mr. Hamilton in behalf of the president. It was stated to be, to lay before the meeting, for their consideration, a proposition which originated in the Nassau Hall Bible Society, to supply, with the co operation of sister societies, every destitute family in the state of New Jersey with a copy of the Holy Scriptures; and earnestly inviting the co-operation of this society. After a few pertinent remarks, Mr. Hamilton moved the following resolution, which was adopted, viz.

Resolved, That the Newark Bible Society cordially approve of, and will cheerfully co-operate in the resolution of the Nassau Hall Bible Society, to supply the destitute in this state with bibles.

FAMILIARITY IN PRAYER.

The Oneida Association of Ministers, in a Pastoral Letter to the Churches under their care thus express themselves: "The pure spirits above are represented as veiling their faces before the Majesty of heaven and earth. Holy men of old, when favoured with the clearest views of God, abased themselves before him with the deepest reverence. Penitent sinners are, indeed, encouraged to come boldly to a throne of grace, through faith in the blood of atonement as children to a father. But it is with child like confidence they should come; such confidence as becomes a dutiful and affectionate child, who respects his parent, and treats him as the 5th Commandment requires. It is not with such familiarity as a man approaches his equal, much less with such indecent freedom as a well bred man who respects himself would be ashamed to use towards any one in the presence of others. To affect a familiar, talking manner, in our public addresses to God, appears to us to betray as much a want of good taste, as it does a want of right feelings towards God. It is adapted to disgust those who have a commen sense of propriety, as it is to shock those who are accustomed to treat their Maker with reverence."

While there may be expected to exist some difference of judgment on what constitutes the familiarity here censured, we should think every Christian must admit the correctness of these views.—They will be sustained by a reference to the instructions and examples of scripture on the duty of prayer. The prayers of Abraham, Jacob, Moses, Joshua David, Nehemiah, Daniel, and the woman of Canaan, present examples of bold, powerful, and various pleading with God; but reverence is, at the same time, a leading characteristic. These Saints did not forget that God was in heaven, and they upon earth. And it is worthy of remark, that greater freedom and boldness are observable in the scriptural examples of private prayer and intercession, than in those of a social or public character. Compare the intercession of Abraham for Sodom, that of Moses and Joshua for the children of Israel, with the public prayer of Solomon at the dedication of the temple. At the present time Christians would no doubt be justified in giving such an unrestrained expression to their desires in secret, as would be unedifying and improper in public; and in observing a particularity in regard to persons, places, characters, and circumstances, which would destroy the effect of devotion in a mixed assembly. If the soul of a Christian is absorbed, as was that of Moses and Paul, and carried away, as it were, by the strength of its desires for the salvation of others, the strength and boldness of his expression may be expected to correspond in some degree with his emotions. From a person moved by such powerful feelings we could, without charging him with irreverence, hear expressions, which we should shudder to hear from the mouth of a stupid Christian, or perhaps from one possessing only an ordinary state of Christian feeling. Some things which are recorded of good men, are for our *warning*, as others are for imitation. Moses did right, and is to be imitated, in interceding with God to forgive his people; but in proposing to Jehovah the alternative—"*if not; blot me, I pray thee, out of thy book!*"—he might have been wrong. This language is more easily accounted for than justified; and in any other circumstances would savor as much of self-will and desperation, as of benevolence and submission to God.

Christian Mirror.

From the Western Recorder.

SABBATH SCHOOL ANECDOTE.

A gentleman, in passing through one of the new towns in Jefferson county, not long since, met a little girl ten or eleven years old, and asked her if she attended Sabbath school. She answered in the affirmative The gentleman then asked her where she lived. The little girl answered, by mentioning the name of a family which he knew lived a considerable distance from any Sabbath school. He therefore asked how it could be that she attended Sabbath school when she lived so far off. "How far?" said the child, "it is only five miles, sir." The gentleman found, by inquiry, that it was a fact, that the girl was a constant attendant at the Sabbath school, though living five miles distant, which distance she was generally obliged to walk.

Q.

PROSPERITY & ADVERSITY.

Prosperity, that conceals the infamy of cowardice, robs fortitude of half its glory. It is *adversity* alone that can display the full lustre of a firm and manly character.—*Gillies.*

HAPPINESS.

Happiness is rather a habit of the mind, than a thing that depends on outward circumstances.—*Beattie.*

Poetry.

For the Western Luminary.

ON THE CVII. PSALM.

O that mankind with joy would sing,
Of their Redeemer's wond'rous love,
Which bade him die, that he might bring
Lost sinners to the realms above.

Lost in a desert, drear and wide,
They roam with conscious care oppress'd,
Till Jesus comes, a heavenly guide,
To lead them to the land of rest.

In sin's dark dungeon, filled with wo,
Confined in fetters fast, they sigh,
Till Jesus lets the captives go,
And gives them mansions in the sky.

Sick and diseased in ev'ry part,
They lie all welt'ring in their gore,
Till Jesus doth his balm impart,
And bid them sigh and weep no more.

As vessels toss'd on ocean vast,
Of the wild storm they are the sport,
Till Jesus calms the roaring blast,
And steers them to their destined port.

When he appears, the shadows flee,
And all the storm of sin subsides;
He fully sets the captives free,
And to the realms of bliss he guides.

Let ev'ry heart prepare a song,
And ev'ry tongue his praise proclaim;
Whilst endless ages roll along.
Let them extol the Saviour's name.

J. M. M.

DEUTERONOMY, XXXII. 25.

BY MRS. SIGOURNEY.

When adverse winds and waves arise,
And in my heart despondence sighs.
When life her throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That "as my day—my strength shall be."

When with sad footstep memory roves
'Mid smitten joys and buried loves,
When sleep my tearful pillow flies,
And dewy morning drinks my sighs,
Still to thy promise, Lord, I flee,
That "as my day, my strength shall be."

One trial more must yet be past,
One pang,—the keenest and the last,—
And when with brow convulsed and pale,
My feeble,—quivering heart strings fail,
Redeemer!—grant my soul to see
That "as her day, her strength shall be."

TRACTS NO FICTION.

Verification of the Dairyman's Daughter.

The American Tract Magazine says—So far as we are acquainted with the principles adopted by the Publishing Committee, they are decidedly *not to publish fiction in the style of truth;* and if there is any one of the 200 Tracts which contradicts this statement, we know not which it is. We believe that some of the friends of Tracts have had erroneous impressions on this subject. We remember, in one instance, hearing a young clergyman, in presence of a very respectable audience, assert that the DAIRYMAN'S DAUGHTER *was well known to be a fiction!!* It is easy to make such assertions, but on what ground do they rest? The name of the revered and now lamented author, is attached to the Tract, and he declares at the commencement of it, that the character "*is given from real life and circumstance;*" and further, that the Dairyman's Daughter lived and died a few miles from his own residence. On the cover of the Tract, we have an account, from the most creditable witnesses, of a recent visit to her grave, and a verification of the entire narrative.

We are now able to add the following letter from the lady of a respected clergyman in Connecticut, who was personally acquainted with most of the circumstances of which she speaks.

"SIR—It affords me no small gratification to write on a subject in which I feel so deeply interested, especially if it will, in any way, be the means of good. The REV. LEIGH RICHMOND, author of the Tracts entitled, *Dairyman's Daughter*, the *Young Cottager*, and the *African Servant*, I was well acquainted with. He preached at the Episcopal place of worship at Brading, in the Isle of Wight, about eight years, during which time he wrote those Tracts. The Dairyman I knew very well, but had no acquaintance with his daughter. They lived in another parish, and I had not an opportunity of hearing much concerning her, though I recollect hearing her spoken of. The *Young Cottager* and her parents I was well acquainted with, and remember hearing that she was sick, and was visited by Rev. Mr. Richmond. I have often, since her death, conversed with her mother respecting her, whose testimony corresponds with that of Rev. Mr. Richmond. The aged person mentioned in the *African Servant*, at whose cottage the prayer meeting was held, I knew very well, and believe he was a pious, good man.

"These circumstances took place when I was quite young, but I have not the least reason to doubt the correctness of them. My good old grand-father used to compare Mr. Richmond to the Apostle John. I can assure you, Sir, that *his description of the scenery is not the least exaggerated* Before I had any proper sense of the importance of the moral truths which these Tracts contain, I had *read them over and over again, to see how very correctly the scenery was described.*

"Rev. Mr. Richmond was a man of very fine taste and imagination, and a good preacher. He usually preached extempore, and to the length of a full hour. When on a visit to the Island, a few years after he was removed to another part of England, in preaching to his former people, he told them that, when he first came there he was young in the ministry, but still younger in the knowledge of the truth—that he taught them as God taught him."

It is evident from the Tracts, that Rev. Mr. Richmond considered himself to have been converted after he was settled in the ministry; and that the three individuals whose history he has related, were given him by God among the "*first fruits*" of his ministerial labours.—*Am. T. Mag*

INFIDELITY AND DEATH.

From Dr. Dwight's Travels.

The well known Col. Allen was an avowed infidel One day he was visited by Dr. Elliot, and after dinner introduced to the Colonel's library, where some works on Deism were particularly brought to the notice of the visitor. While looking over one of those volumes, a servant tapped at the library door, and announced to the Col. that his daughter was lying at the point of death. Dr. Elliot was requested to accompany him to the chamber of death On going to the bed-side of his beloved and dying child, she addressed her father thus—"Father, I am dying! shall I believe those things which you have taught me, or must I believe what my mother has taught me?" The colonel's wife was a woman of distinguished piety. Col. A. was an avowed professor of Deism and Infidelity; he looked on his dying daughter, his countenance changed, his features altered, his lips quivered, when he said,—"*Believe what your mother has taught you!*" The test was too much for him; there was a conflict between his pride of intellect, his principles as a champion of infidelity, and the natural, the genuine feelings of a parent, whose daughter was just entering an eternal world.

A TRINITY IN UNITY, REPRESENTED IN NATURE.

The doctrine of the eternal trinity in unity may be collected from numberless appearances in nature.—A consideration of the herb *trefoil* is said to have been the means of fully convincing the learned Erasmus of the truth of the assertion, *These Three are One;* and yet three distinct. He saw the same root, the same fibres, the same pulpy substance, the same membraneous covering, the same colour, the same taste, the same smell, in every part; and yet the *three leaves* distinct: but *each* and *all* a continuation of the *stem*, and proceeding from the same root. Such a fact as this may at least illustrate the doctrine. Erasmus, it is said, met with an intelligent shepherd upon the mountains who exhibited the *herb*, and the illustration, while discoursing on certain difficulties in the Christian faith.

TO HUSBANDMEN.

No man, one would think, would feel so sensibly his immediate dependence upon God, as the husbandman. For all his peculiar blessings he is invited to look immediately to the bounty of heaven. No secondary cause stands between him and his Maker. To him are essential the regular succession of the seasons, the timely fall of the rain, the genial warmth of the sun, the sure productiveness of the soil, and the certain operations of the laws of nature, which must appear to him nothing less than the varied exertions of omnipotent energy.

In the country we seem to stand in the midst of the great theatre of God's power; and we feel an unusual proximity to our Creator. The blue and tranquil sky spreads itself over our heads, and we acknowledge the intrusion of no secondary agent in unfolding this vast expanse.—Nothing but omnipotence can work up the dark horrors of the tempest, dart the flames of the lightning, and roll the long resounding rumor of the thunder. The breeze wafts to his senses the odours of God's beneficence—the voice of God's power is heard in the rustling of the forest, and the varied forms of life, activity, and pleasure, which he observes at every step in the field, lead him irresistibly, one would think, to the source of being, beauty and joy.

How auspicious such a life to the noble sentiments of devotion!—Besides, the situation of the husbandman is peculiarly favorable, it should seem, to purity and simplicity of moral sentiment. He is brought acquainted chiefly with the real and native wants of mankind. Employed solely in bringing food out of the earth, he is not liable to be fascinated with the fictitious pleasures, the unnatural wants, the fashionable follies, and tyrannical vices of more busy and splendid life.—*Buckminster.*

Origin of Disease.—"I tell you honestly what I think is the cause of the complicated maladies of the human race; it is their gormandizing and stuffing, and stimulating those organs (the digestive) to an excess, thereby producing nervous disorders and irritation. The state of their minds is another grand cause; the fidgetting and discontenting yourself about that which can't be helped; passions of all kinds—malignant passions, and worldly cares, pressing upon the mind, disturb the cerebral action, and do a great deal of harm."

Abernethy's Lectures.